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be Bacon, Hobbes, and Locke. This work is a descriptive and expository essay, rather than an attempt at original criticism, and we are treated rather to scraps of philosophy than a full feast. The essay is well planned, but not always absolutely coherent in its minor parts. It is doubtful whether one ought to undertake a study of this sort without seeing all of the material, as Dr. Greenslet very honestly confesses he has not been able to do. We think that the author's account (p. 148) of the "universal" Elizabethan belief in witchcraft is a trifle exaggerated. At p. 22, l. 14, should we not read "monuments" for "movements"? An obvious misprint occurs also at p. 178.

F. I. CARPENTER.

THE UNIVERSITY OF CHICAGO.

THE PURITAN IN ENGLAND AND NEW ENGLAND. By EZRA HOYT BYINGTON. Fourth Edition. Boston: Little, Brown & Co., 1900. Pp. xlii + 457. \$2.

THE PURITAN AS A COLONIST AND A REFORMER. By EZRA HOYT BYINGTON. Boston: Little, Brown & Co., 1900. Pp. xxvi + 375. \$2.

GOVERNOR WILLIAM BRADFORD AND HIS SON, MAJOR WILLIAM BRADFORD. By JAMES SHEPARD. New Britain, Conn.: James Shepard, 1900. Pp. 96. \$2.

PURITAN PREACHING IN ENGLAND: A Study of Past and Present. By JOHN BROWN. New York: Scribner, 1900. Pp. 290. \$1.50.

THE PURITAN REPUBLIC OF THE MASSACHUSETTS BAY IN NEW ENGLAND. By DANIEL WAIT HOWE. Indianapolis: Bowen-Merrill Co., 1899. Pp. xxxviii + 422. \$3.

THE remarkable literary activity of the Puritan fathers and the vital relation of their work to later history have made the Puritan period of New England history both resourceful and fascinating to students. The number of essays, monographs, and histories, which constantly increases, testifies to the general interest in the affairs of those early days.

Of the two books first referred to above, one—*The Puritan in England and New England*—is the fourth edition, apparently little changed (except as hereafter noted), of the original edition of 1896. It takes the form of nine essays, each complete in itself, the whole forming an excellent picture of Puritan life and setting forth the principles and practices that made up its character. Of special value is

the very clear chapter discussing the relation of the Puritans and the Pilgrims to each other and to future history. The result of a comparison of the two colonies is thus summarized: "It may be fairly claimed that the influence of the Puritans upon New England has been greater in some respects than that of the Pilgrims. The energy, the enterprise, the political sagacity, the genius for creating new types of government—these are the inheritance of New England from the Puritan fathers. . . . But the Pilgrims had been purified by the fires of a fiercer persecution. They had learned lessons of patience and of gentleness in the hard school of adversity. Their 'gentleness had made them great.' . . . The beauty, the poetry of New England have come in great part from those who landed on Plymouth Rock. They have taught the world a larger tolerance, gentler manners, purer laws" (pp. 112, 113). In comparing the laws of the two colonies the author has followed Dr. Goodwin in a statement for which there seems to be no warrant in the Plymouth records to which he refers: "The laws of Plymouth against the Quakers were as severe as those of Massachusetts" (p. 109). The fact is that there can be no comparison between the cruel and inhuman laws of the Bay colony and the mild (for that age) resources which the Plymouth colony employed to suppress Quakerism. Mr. Palfrey, the Puritan apologist, asserts (Vol. II, p. 485) that among the New England colonies Massachusetts has the unhappy distinction of having been "the only one in which Quakers who refused to absent themselves were condemned to die."

The chief new feature of the book is the addition of a chapter (fifty pages) on "Witchcraft in New England," a clear and comprehensive survey of that painful episode in New England history.

Uniform with the book just discussed, and a companion volume, is *The Puritan as a Colonist and Reformer*, by the same author. It also employs the essay form, but there are more of unity and interdependence in the first four chapters, which discuss "The Pilgrim as a Colonist," "The Puritan as a Colonist," "John Eliot," and "Jonathan Edwards and the Great Awakening." More attention is given than in the former volume to the external history, and the salient features of Pilgrim and Puritan history are presented with clearness and in attractive literary form. The author deals kindly with the Pilgrims, as they deserve, and remarks their spirit of tolerance toward those who differed from them. There never was among them, as among the Puritans, a religious test of citizenship; some of their most influential men, *e. g.*, Myles Standish, were never members of Plymouth church. The influence of the

Pilgrims upon later history is the more remarkable when it is considered that less than three hundred of those who peopled the Plymouth territory were of the true Pilgrim stock from the Scrooby-Leyden company. It is doubtful if a more delightful and lucid survey of the Puritans has been written than the chapter on "The Puritan as a Colonist." The author has assimilated his sources thoroughly and gives the reader the result in a concise form and charming style. The missionary spirit of the colonists is fully considered, with John Eliot as the typical expression of that spirit. When he began his work among the Indians, there was not a Protestant missionary society in the world. Through his appeals and influence a society was incorporated by act of Parliament, to support his growing work among the aborigines. "This society was the pioneer of the great number of foreign missionary societies which have been formed and supported by English and American Christians." The general distrust of Puritan character among the colonists somewhat retarded the gathering of the converted Indians in the churches, but at the outbreak of King Philip's war, in 1675, there were eleven hundred "praying Indians" to bear witness to the devotion of Eliot. The great body of these remained faithful to the English, and several hundred of them enlisted in the English army. The work of Eliot was irreparably injured by this ruinous war of 1675-6. The chapter on "The Great Awakening" shows the deplorable conditions in New England antecedent to the revival, the influence of Edwards and Whitefield in securing the awakening, and the wide and permanent results that have followed it. The finished essay on "Shakespeare and the Puritans" has only a remote relation to the other chapters of the book. It discusses in an interesting way Shakespeare's attitude toward Puritanism, and the moral and religious elements in his writings.

One who has in his library these two books of Dr. Byington is well furnished in the realm of early Pilgrim and Puritan history. They are to be warmly commended.

Mr. Shepard's *Bradford* is a collection of material, including contemporary documents and references, and also the remarks of later writers, all of which is brought together in order to show what sort of man Governor Bradford was. The compiler is a descendant of the governor, and the book will be of chief interest to the posterity of the Pilgrim father, and to those especially interested in a study of his life and character.

The volume entitled "Puritan Preaching in England" is composed

of the "Yale Lectures on Preaching" for 1899. It is the work of a gifted English preacher, and is a contribution at once to homiletics, the history of preaching, and biography. The author's forty-five years in the ministry, of which thirty-five have been as pastor of John Bunyan's Bedford church, are a strong warrant for his qualification to treat of that type of preachers whom he terms Puritan. This descriptive term is used in a broad sense, "as meaning thereby those preachers who have laid more stress upon the Scripture than upon ecclesiastical institutions." With the Puritan preachers thus defined, it is proper to embrace not only the Nonconformists of the post-Reformation period, but also such men as the Dominican and Franciscan friars (in the early career of those orders), Wyclif and the Lollards, John Colet, and the martyrs Bradford and Latimer. The chapter on the Cambridge Puritans is of especial interest in connection with the history of New England. Lawrence Chatterton, lecturing for fifty years to crowds of hearers, produced through his disciples Culverwell and Perkins a profound influence on Winthrop and Cotton and Robinson, who were the founders and directors of the colonizing movement toward Plymouth and Boston. John Bunyan is presented as "A Life Study for Preachers," with the *Pilgrim's Progress* as a guide to Bunyan's ideals concerning the ministry. The story of the marvelous work of Richard Baxter at Kidderminster searches the heart of the young preacher and inspires him with hope and with lofty purpose "to preach as a dying man to dying men." As representative preachers of modern Puritanism there are presented Thomas Binney, of London; Charles Spurgeon, R. W. Dale, of Birmingham, and Alexander Maclaren.

This book, clear in style, sympathetic, searching, and invigorating, is to be strongly commended throughout.

Fields of historical research so well covered as that of Puritan Massachusetts compel the selection of special problems by writers of new books in reference to them. Such a selection has been made by Mr. Howe in *The Puritan Republic*. A lawyer by profession, of Puritan ancestry, he has addressed himself largely to the legal aspects of the history of the Puritan colony. The task defined in the preface as his purpose has been well done: "What I have aimed to do is to bring together in a volume of moderate size some of the features in the history of the government and people of the Massachusetts Puritan commonwealth, that I thought would be most interesting to the people of today, and especially to those who are descendants of the early Puritans. I have attempted to describe the public and the private life of the early

Puritans, their customs, their characteristics, their struggles. . . . I have essayed the still more difficult task of tracing the evolution of a commonwealth from a colony, of a constitution from a charter, of a republic from a corporation. No inconsiderable part . . . has been devoted to an attempt to show the development of republican ideas and institutions." In this large task Mr. Howe has classified the laws applying to various phases of the Puritan order, and given the results under the proper titles, *e. g.*, "Domestic and Social Life," "Industrial and Commercial Life," and "The Puritan Sabbath." The ecclesiastical system, the restriction of the franchise to church members, the attempted clerical espionage of private life and relationships, and the persecution of Baptist and Quaker heretics, are considered at length in two chapters (seventy-three pages) on "The Rise and Fall of the Theocracy." Of especial interest and value is the tracing of the development of the colony through the successive stages of its political life. The period under the charter, the united colonies, the loss of the charter in 1684, the brief régime of the hated Andros, and the long period of sufferance until the Revolution—these are the related steps in the growth of the republic. It is amusing now—it was a serious matter to the parties involved—to read some of the laws of the theocratic state, and to know how they were applied. Roger Scott, of Lynn, was a chronic sleeper in service time, and was sentenced to be severely whipped "for common sleeping at the public exercise upon the Lord's day." A man who expressed his dislike of a hog law and of a magistrate was mulcted ten pounds. It was a grave offense to speak disrespectfully of the churches, ministers, or magistrates. Captain John Stone had an altercation with an assistant and was fined one hundred pounds, and then banished on pain of death. It is of interest to find that even among these pious Puritans provision against ballot-box stuffing was necessary: "If any freeman shall put in more than one Indian Corne or Beane for the choice or refusal of any Public Officer, he shall forfeit for every such offense Ten Pounds."

Mr. Howe's consideration of the debated question of Quaker persecution is in the main fair and impartial. His opinion as to the status of the Quakers in the colony is thus expressed: "With respect to the right of Baptists, Quakers, and others that were not Puritans to come here and live here and enjoy their own religious views and methods of worship as freely as they might in England, we must admit that this much at least was guaranteed by the charter itself. And a fair and reasonable interpretation of the charter leads to the conclusion that there was nothing in

it justifying their exclusion from the exercise of the right to vote and from other privileges of citizenship" (p. 243). It is to be regretted that with his manifest purpose to treat the Quakers considerately, Mr. Howe did not correct a misconception regarding their indecencies, the occurrence of which he admits. It has not been clearly shown, we think, except by Quaker writers, that there were only *two* cases of indecent exposure by the Quakers, and that the first of these occurred *twenty months after* the last victim had been hanged. Previous to that time the indecent exposures had been such as the magistrates inflicted on helpless Quaker women whom they examined for witchcraft marks or scourged half-naked through the streets.

Exception must be taken to Mr. Howe's remarks on the result of Eliot's labors among the Indians: "Earnest efforts were made to convert them to Christianity, but with little success, and the 'praying Indians,' as they were called, seem to have been on occasion as zealous as their barbarian brethren in scalping their white neighbors. . . . In King Philip's war 'these pious lambs proved the worst wolves of the whole bloody crew'" (pp. 78, 79). As already remarked above, the greater part of the "praying Indians" adhered loyally to the English cause during the war, not only despite the hatred of their own race, but in the face of distrust and suspicion by the whites. Mr. Howe's portrayal of their alleged inconstancy is an injustice both to them and to the heroic missionary who taught them the Christian faith.

The first sentence in the book is unpropitious in its error of referring to "John White of Scrooby." The author repeats the error, notwithstanding he cites Edward Everett at length, who speaks (correctly) of "John White of Dorchester."

The book is well printed, with full table of contents and index.

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CHRISTIANITY IN THE NINETEENTH CENTURY. By GEORGE C. LORIMER. Philadelphia: Griffith & Rowland, 1900. Pp. x + 652. \$2.25.

DR. LORIMER is at his best in this inspiring and hopeful volume. His reading has been very wide and discriminating, and it has extended over many years. His long and successful experience in the pastorate has kept him in the closest touch with the people. He is quick to see new truth as it comes up in the flow of events, and this truth does not alarm him and make him believe that the foundations are likely to be torn from under the ever-building temple of truth.